UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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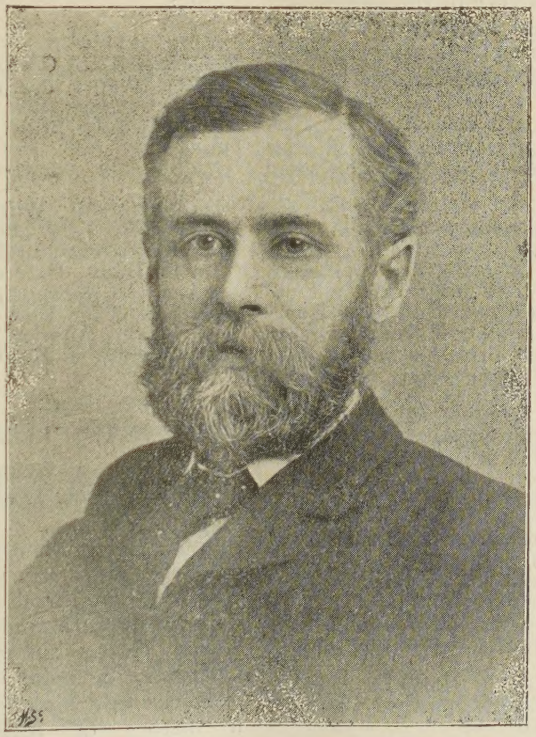

MR. JOHN DENDY (MONTON).

(See page 106).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

SPECIAL NOTICE.

This Magazine is always published ready for delivery to Churches before the last Sunday of the expiring previous month, so that local notices on Calendar covers can be distributed a week before the first Sunday of the new month. If any clients cannot send the Calendar matter to the printer in time the Magazine copies will be kept waiting so that they can be sent with Calendar ready for that first Sunday. The Calendar matter should be in the printer's hands NOT LATER than TUESDAY morning of the week for delivery of the parcel.

Contributors' copy should be in the Editor's hands on the second Tuesday of the month. EDITOR'S ADDRESS IS: NEWLANDS, AVENUE ROAD, BELMONT, SURREY.

Will Editors or publishers of exchange periodicals please post to the new address of the Editor of this Magazine?

TO J.M. Thanks for press cuttings received.

A correspondent sends an account of an Anti-Prohibition meeting held at Belle Vue Gardens, Manchester, addressed by five ministers, one of them, Rev. Wyndham Heathcote, Unitarian from New Zealand.

An Anti-Litter Crusade has been started on the initiation of the Ramblers' Federation, of which our contributor, Rev. Arthur W. Fox, M.A., of Todmorden is president. It is criminal the way some people throw orange peel and banana skins upon footpaths. Years ago one who is now a well-known Unitarian Minister slipped on a banana skin, was thrown heavily to the ground, and he has been blind ever since.

Referring to last issue a correspondent says: "I was so interested to read an article from my dear late friend, Alexander Webster. I bless the day I found my way to hear him, now 26 years ago.

Fifty new members have been added at Lewin's Mead Unitarian Chapel, Bristol, Rev. Dr. Tudor Jones, Minister.

Professor W. W. Fenn, D.D., of Harvard, U.S.A., has preached at the Cambridge Unitarian Church, on "Leadership," August 3rd.

Mr. Robert Henry Williamson, of Middlesbrough, now in charge of our church at Barnard Castle, has been granted the Lay-workers' Certificate by the Northern Advisory Board.

The Unitarian Minister of Hinckley, near Leicester, has been invited to join other ministers in united religious services on condition that he agreed with the "Deity of Jesus Christ" as "the very root and foundation of the Christian Faith," and of course he declined.

At the quarterly meeting of the Yorkshire Unitarian Union at Leeds, July 29th, it was proposed to appoint a lay-minister to Malton Chapel.

The Oxford Summer School for Sunday School Teachers August 1—9, arranged by our Sunday School Association has been a great success in the quality of the lectures given, and in the variety of interests which have very powerfully impressed those who attended.

Rev. G. Coverdale Sharpe has been presented with a typewriter by his congregation of the Free Christian Church, at Croydon, and ten guineas towards a holiday.

The late Mr. Edward Chitty, J.P., of Dover, has left £1,000 to the Dover Unitarian Chapel; £500 to the National Unitarian Temperance Association; and £200 to our London Domestic Mission.

Rev. A. Scruton, Aberdeen Unitarian Church, has begun a series of open-air addresses in the Market Place, his first audience being over 500 people.

The Unitarian Minister and the Congregational Minister at Vancouver, exchanged pulpits on July 27th.

Women's League Accrington Neighbourhood Branch, had a successful meeting at Nelson, August 16th.

From Auckland, N.Z., it is reported that £143 is raised towards £250 needed for cost of site for new Church.

MINISTERIAL CHANGES.—Rev. A. H. Shelley, Cradley Chapel, has resigned, to take effect at the end of October; Rev. E. W. Hill, received public welcome, July 24th, to his new ministry at Mexborough.

DEATHS.—Mr. William Waggett, Whalley Range, Manchester, July 23rd, 68; Mrs. G. W. Hitchen, Waterfoot (Newchurch), July 27th, 61; Mr. Henry Oldfield Biggs, Oxford, August 1st, 25; Mr. Percy Kimber, of Newport, I.W., August 2nd, 44; Mrs. Gow, wife of Dr. Gow, Oxford, August 10th, 59; Mrs. J. E. Buser, Anerley, August 14th, 70; Mrs. R. H. Hope Pinker, at Torquay, August 15th.

THOUGHTS FROM H. G. WELLS.

There is a living God, different altogether from the Triune God and nearer to the heart of man.

God,—is a spirit, a person, a strongly marked and knowable personality, loving, inspiring and lovable, who exists or strives to exist in every human soul.

The entire history of the growth of the Christian doctrine in those disordered early centuries is a history of theology by committee; a history of furious wrangling, of hasty compromises, and still more hasty attempts to clinch matters by anathema.

Of all the blood-stained tangled heresies which make up doctrinal Christianity and imprison the mind of the western world to-day, not one seems to have been known to the nominal founder of Christianity. Jesus Christ never certainly claimed to be the Messiah; never spoke clearly of the Trinity.

—H. G. Wells, in "God, the Invisible King."

FATHER: THE GREATEST NAME.

Thou Law without, thou Life within,
Whom knowing I but know in part,
Thou wilt not deem the silence sin
That cannot name thee as thou art.

The elders named thee as they could,
The children lisp what they have heard,
And all we long for, wise and good,
Is pictured in one hallowed word.

Of old my heart hath held it dear,
I listen for its music now,
Again that greatest Name I hear—
Yet greater than all names art thou.

I feel thou knowest all of me,
A child that cannot walk alone;
Oh, guide me till I learn to see
And know at last as I am known.

Thy child indeed, may I begin
To know and love, as ne'er before,
The Law without, the Life within—
Thee, Father, now and evermore.

—W. G. Tarrant.

CHOOSE YOUR FAITH.

By Rev. J. B. HARRISON.

The faith most professed in our country, and which I once held, is, when rendered in familiar phrase, as follows:—

1st, Two deities—God and Satan. How the Universe could ever exist between them, I never could guess.

2nd, Two systems or kingdoms, headed as above quarrelling eternally for possession of the universe. Satan on earth victorious!

3rd, Two orders of men,—a few saints, and a great many sinners. Is not this the very essence of all monopoly, arrogance, and selfishness?

4th, Two destinies,—a most miserable, selfish heaven, very thinly settled; and a most populous, popular hell for the rest.

How unreasonable, heathenish, and distressing such a faith!

The faith that compelled my acceptance is this:—

1st,—One God, the Father,—Cause, past, present, and future, supreme, perfect. "Thou shalt have no other gods."

2nd, One system,—the universe; perfect means to perfect ends. Sin, with retribution its consequence—terrible facts, but no exception. "The wrath of man shall praise thee."—"If I make my bed in hell, behold! Thou art there."

3rd, One brotherhood,—the whole human family; "heirs of God, and joint heirs with Christ."—"Thou shalt love thy neighbour as thyself."—"Love worketh no ill to his neighbour." God's love is not human hate.

4th, One destiny,—universal human conversion and progress; knowledge, discipline, humble, faithful self-culture, the means under God; Christ and the Bible as helpers; Christ's spirit, the test; his life, the example; reason, the interpreter. Christ came expressly to seek and save the lost. No wise earthly parent will hopelessly reject or doom any child of his. There is no enemy but sin,—our own evil-doing. God supreme, always helpful; and Humanity needy, but inviolable. Let us overcome evil with good.

RELIGION AND EDUCATION.

The religion of the future will be the religion of workmanship. We shall do fine things in law, in science, in medicine, in teaching. We shall come to the workshop of that supreme excellence in workmanship which we call God. In the new day, education will no longer be an episode in human life carried on for a few years by pedagogues, but it will be as long as life. It will not only give polish, but substance, liberation, enlargement. As education advances, two things will happen: First, individuals will become more valuable—they will be more difficult to govern by the old way of ruling by repression, but they will be easy to teach; and in the second place, government will take on largely the character of a vast educational enterprise. The militaristic function of government will be absorbed by the educational, a process indeed which is already taking place.—Dr. L. P. Jacks.

"THINK OF LIVING."

Years ago, the books read, the sermons and prayers heard, the habits of thought of religious persons were all directed on death. All were under the shadow of Calvinism and of the Roman Catholic purgatory, and death was dreadful. We were all taught that we were born to die; and over that all the terrors that theology could gather from savage nations were added to increase the gloom. A great change has occurred. Death is seen as a natural event. A wise man in our time caused to be written on his tomb, "Think of living." That inscription describes a progress in opinion. Cease from this antedating of your experience. Sufficient to-day are the duties of to-day. Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it. "The name of death was never terrible to him that knew how to live." —R. W. Emerson.

A Wholesome Warning.

A reader reminds us there is almost no difference between a liberal and a liberal orthodox. Our friend is wrong, and his is a common error. There is no warrant in using the term "liberal orthodox." If you are orthodox you are not liberal and if you are liberal you are not orthodox. The terms are mutually exclusive. We who call ourselves liberal are just as far from the liberal orthodox as we are from the fundamentalist. We might as well come to that conclusion and stop all honeyed efforts of ingratiating ourselves with those who take us in on their own terms and regard us with a kindly tolerance as if to say: "You are nice people, but you do not amount to much as a religion. If we can be agreeable to you it will not do us any harm, and you may see our light."

The absurdity of attempting what we call unity and co-operation with liberal orthodoxy or any other kind—it is all one—has been proved ten thousand times, but we keep on at the pious exercise and get nowhere. The trouble with some of us is that we yield both rights and principles, and so lower our tone, slacken our stock, and in general lose the best part of us, in order to pursue the delusion of unity with others in things in which we are as far apart as the poles. It cannot be done.

Let us stand on our own feet. We have the most precious possession in Christendom, and in fact in all religions. We are free—free to inquire, free to prove that which is good, and thus continually to create new values and new ideals of conduct. Orthodoxy can do nothing of the kind. It is stationary. What is euphemistically called liberal orthodoxy makes a show of being free, but in all essential respects its freedom is as untrue as is that of the fundamentalist. It is free from some of the bald stuff of ignorant Protestantism, as, for example, insistence upon the dogma of the absolute identity of every word of the Bible with Almighty God Himself, or the terrible coming of Jesus wading in the blood of God's victims, or the carnal resurrection of Christ's body from the tomb. Such things as these are not of the liberal orthodox person's stock, because he is not so grossly primitive as to have a mind for these things. He has too much culture. But make no mistake; he has his binding and incredible authority just the same. Lead him out far enough and he will prove the case against himself.

A recent "leader" in the "British Weekly" illustrates to a nicety what we mean. It is a protest against fundamentalism. But what is the upshot of the "liberal" writer? He speaks of "the finality of the Bible," which is always the real test in orthodoxy. The whole hollow case is in this sentence, "No Christian knows anything about God, but what has already been written in the word of God." There you have it flat. That is orthodoxy, liberal and reactionary.

Just as soon as any one leaves behind the final authority of Book or Church, and sets up his own conscience and intelligence, he is liberal, and not before that.—"The Christian Register," U.S.A.

A FALSE UNITY.

An altogether false idea of "Unity" is that which supposes it to consist of the mingling of entirely contradictory elements into an outward harmony as a basis for successful enterprise. You may have a head of gold, a body of silver, and legs of iron, like the image of Nebuchadnezzar, but what is it all worth if it stand upon feet composed of iron and clay? Nothing but disaster can result. True unity consists in the blending together of forces possessed of equal solidity.—Dr. W. R. Hadwen, in "The Abolitionist."

Unitarianism:—

It's keyword is—Unity.
It's theology,—The Unity of God.
It's sociology,—The Unity of Man.
It's religion,—The Unity of Man with God.
—Charles Casson.

WHERE ORTHODOX DOCTRINES COME FROM.

We know that the orthodox doctrine of the Trinity came from heathen or pagan philosophy; that it is not in the New Testament; that it is no part of the teaching of Jesus, nor of his first disciples, nor of Paul the apostle. The orthodox doctrine of endless punishment also was of pagan origin. The Roman Cicero (106-43, B.C.) testifies that "the ancients invented the infernal punishments of the dead, to keep the wicked under some awe in this life, who without them would have no dread of death itself."

The Greek historian Polybius (died 122 B.C.), declared:—"The multitude is ever fickle and capricious, full of lawless passions and irrational and violent resentment. There is no way left to keep them in order but by the terrors of future punishment, and all the pompous circumstances that attend such fiction."

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

XXXIII.—THOMAS NOON TALFOURD.

Thomas Noon Talfourd, Judge and author was born on January 26th, 1795, at Reading. His father was a brewer, and his mother daughter of the Independent Minister of his native town. He was educated first at Mill Hill, then under Dr. Valpy, at the Grammar School, in Reading. In his youth Richard Wright came to Reading, and by his incisive Unitarian preaching, drew the young man to his way of thinking. In 1811 he published a volume of poems designed "to advance the cause of religion and morality," of whose character he was a little ashamed later in life. Two years after he entered the Middle Temple, where he was a faithful student, a reporter of law proceedings and a journalist, no light combination of activities. By 1833 he had become serjeant-at-law, and leader of his circuit. In 1835 he was chosen to represent Reading in Parliament, where he proved a useful and not undistinguished member till 1849. During this period he brought about the reform of the copyright law, and carried a law recognising the mother's right to the custody of her children.

In 1849 he was raised to the Bench, where he continued to discharge his duties until at the Stafford Assizes in 1854, while charging the Grand Jury, he fell and passed away. He was an author of some mark, being more successful in reproducing the music, restraint and beauty of Greek Tragedy, than many who have made the attempt before or since. "Ion" is a noble piece of writing, which does not deserve to be forgotten to-day, when there is not a living poet who could have penned it. One of his close friends was that other good Unitarian, Charles Lamb, with whom he often foregathered by the bachelor's fireside. Though very different men, they had one characteristic in common, their love of and desire to serve their fellow-men. When "Elia" passed away, it was Talfourd who published a tender and sympathetic biography of his friend. He wrote other tragedies, which though not so interesting or beautiful as "Ion" are still worth more than a casual perusal.

In early manhood he wrote an "Essay on the results of Unitarian Beliefs," which points out in glowing words their ennobling influence on the lives of those who hold them and make them their guide. He was not only a Unitarian himself, but strongly desirous of sharing what was so precious to himself with others. As a Judge he was one who tempered judgment with mercy, realising how often criminality is induced by our faulty organisation of society, he had ever much sympathy with the criminals, whom it was his duty to try. The charge which he uttered on March 13th, 1854, which was interrupted by his death, was one filled with weighty thought and lofty ideals, and was long remembered both from its own merit and the tragic nature of its interruption. He pointed out the direct responsibility of society for the criminal classes, and urged the Grand Jury to be deeply conscious of this when they were discharging their duty. Both from his note as a man of letters, and his distinction as a judge he was knighted.

Both when speaking in public and writing down his thoughts, his chief characteristic was a fervid eloquence little to the taste of this day, when ideals are somewhat at a discount, and purity of thought by no means distinguishes the flood of foolish fiction, and the still more foolish musical comedies. He was a man who took the duties of life seriously without confounding solemnity with seriousness. He made and kept many friendships with men of high distinction in his time, and he has left the memory of a genuinely good man to keep his name living amongst the men of note of his period.

"Dictionary of National Biography:" "Memorable Unitarians," pp. 348-352.

MISLEADING CONFESSION.

A great deal more is said about sin, in orthodox churches than in ours; men are addressed as impenitent sinners; they confess themselves to be totally depraved, and with nothing good in them. But this does not carry much real meaning with it. A man in a prayer meeting declared that he was the chief of sinners, with nothing good in him. Coming out, his neighbour said to him, "I did not know you were such a bad man. How did you manage to conceal your wickedness so long" "Bad man!" said the other, "What do you mean?" "Why," replied his neighbour, "did you not just tell us you were one of the worst of men?" "I am no worse than my neighbours," said the penitent sinner. He was not confessing his own sins, but sin in general, sin belonging to the human race, for which he did not feel any responsibility. A good deal of confession is of that kind. —Dr. James Freeman Clarke.

In the beauty of the lilies,
Christ was born across the sea,
With a glory in his bosom
That transfigures you and me;
As he died to make men holy,
Let us die to set men free,
While God is marching on.

—Julia Ward Howe.

Mr. John Dendy (Monton).

Mr. John Dendy who died on July 14th, at the age of 71, was widely known amongst the Unitarians of the Manchester district. He was born at Cheltenham, November 1852, where his father, the Rev. John Dendy, B.A., was then minister. His mother was the daughter of the late Rev. J. R. Beard, D.D. After removal to the Manchester District he attended private schools kept by Rev. T. E. Poynting and others, then studied at Owens' College, and for a short time in Germany. He was ultimately articled to a solicitor in Manchester. In his final examination, 1876, he was first in honours, and gained two gold medals for the year.

In denominational service he has been secretary to the Manchester District Unitarian Association along with Rev. C. T. Poynting; lay-secretary Unitarian Home Missionary College; President, Manchester District Association; Treasurer, Provincial Assembly of Lancashire and Cheshire; Vice-President of the District Association, and the Home Missionary College; a trustee of the Memorial Hall, and of Monton Church and School. He was a Sunday School teacher for many years. He has been an earnest member of Cross Street Chapel, Manchester, and latterly of Monton Church. Living at Swinton, he has been vice chairman of the local Burial Board, and was one of the oldest members of the Manchester Reform Club. He was a fluent platform speaker, and rendered very acceptable service as a lay-preacher, occasionally his pulpit utterances were characterised by a strongly devout tone, and always with an eloquent appeal for the religious life, and for abiding trust in the eternal realities.

Mr. Dendy wrote for our Sunday School Association some serviceable manuals for Sunday School teachers, also two volumes entitled respectively, "Successful Life," and "The Larger Life." He was for some time a director of the "Inquirer" Company, and later its chairman. Though his theology was Unitarian he was not a strong denominationalist in a missionary sense, having but little sympathy with active Unitarian propaganda. But he rendered effective service to our Churches, Colleges, and Sunday Schools, for which all Unitarians have need to be heartily grateful. He will be greatly missed in the Manchester district, where he was much respected. The funeral was at Monton Church, and afterwards at the Manchester Crematorium, July 17th.

The God We Believe in.

The Infinite God who created the whole Universe, who is in it and outside of it all, is immensely greater than anything that the mind of man can possibly conceive. Yet though that is true we can know by experience and reason something of His nature and attributes. And upon what we really do know we base our belief about Him.

We learn something of what God is, from the world of nature about us, from the laws which govern and regulate it, and from the nature of man. God has written His character in His works. He has expressed Himself in nature and in man. We can read what God has thus written of Himself, something of the autobiography of the Almighty.

What does God tell us of Himself in the world of material nature? It is written as plainly as if in a letter from a friend—that He is orderly and regular in His ways, that the seasons come and go in their succession always in the same sequence, that day always follows night, that everything produces its natural consequence, that like produces like so that grapes do not come from thorns nor figs from thistles. He also tells us that He is impartial, that He has no favourites, that He sends down His sunshine and rain upon all alike. We learn too from His works that He wastes nothing, that nothing is lost to Him, that He makes all things to work together for good. Decayed refuse is used to nourish new life; rubbish is made the nursery for fresh creation. We see wonderful ingenuity in the construction of the smallest flower, in that of an insect or a bird that flies. Means are adapted to definite ends. Plan indicates purpose. Design shows intention. Mind, thought, will, are thus expressed. All this is indicated in the human form, the constitution of the human body. The eye is a perfect instrument for seeing, the ear for hearing, the heart and the circulatory system for supplying every part with nourishment, and the lungs for breathing. Much more can be read from the works of God to show plainly that He is one intelligent Mind, one orderly Will, exercising complete economy, using up everything and losing nothing.

But the nature and character of man tell us much more. What God has put into man He must possess within Himself. He cannot endow man with noble powers and affections

unless He Himself has them to give. Hence it is that the grandest human characters indicate something of the moral character of God, who is always greater than any of His creations, nobler than the noblest of His human children. He is not less tender than the tenderest human mother but more; not less fair and just than the most righteous of human fathers, but more; not less sweet and beautiful than the most beautiful angelic of human beings, but more sweet and beautiful. He has created distinct personality in Man, and God cannot be less a person than man, but more—the perfection of all that is best in personal wisdom and loving care. So Jesus was on sure ground when he taught that God is like the father of the prodigal, like the good shepherd seeking and saving the lost, like those who love their enemies and do good to those who hate and despitefully use them.

These are sure foundations on which to base our statement of belief about God. Ideas of God arising out of superstitious fears are as unreliable and deceptive as shifting sand. False notions derived from paganism and fixed into the form of so-called Christian creeds are utterly misleading. Men have made God to appear like an image of their worst selves, and even worse than that, but from God's own word about Himself written in nature and in the characters of the noblest of mankind, we see the truth which is as a rock on which we can confidently and firmly take our stand.

What then can we say in stating our belief about God?—That—

(1) God the Creator of all things, is One Mind, One Will, One Supreme power.

(2) He is orderly in His ways, wastes nothing, loses nothing, and makes all things work together for the accomplishment of His purposes.

(3) He is a loving Father and Friend to all mankind, perfectly just without partiality, having personal concern for the welfare of all His children.

(4) His providence is so wisely planned that He does not permit any experience to be in vain, but uses up every circumstance, including the sufferings of the prodigal, to some good end, and makes everything to contribute to the fulfilment of His divine intention in every human soul, that not one shall become lost to Him.

(5) He is the perfection of all that is best in the noblest human beings in wisdom and loving care, more gentle and beautiful than the most angelic of mankind, and is therefore worthy of all the faith, service, and devotion that His children are capable of.

Such is an altogether too brief statement concerning our belief in God. He is all that and much more. There is nothing too good to be true of our heavenly Father and of His infinite and everlasting love for every human soul.

The Ends of the Church.

By the Rev. WILLIAM C. HALL, M.A.

9—THE KINGDOM OF GOD ON EARTH.

I said in my last article that one function of religion, one end of the Church, is to keep society constant to its own conscience. But the Church has a larger work than this: to bring society to the observance of standards higher than its own, to conduct not only consistent with the good judgement and will of the majority of its members, but consistent also with what is conceived to be the will of God. It has to show not only what is expedient and proper in relation to the present conscience and determination of society, but what is right in itself. Thus, that honesty, besides being a good social rule, is right apart from the conditions under which society lays it down as a rule. It is right as being an absolute moral thing. It belongs to the morality of which social morality is only a part. It gets written down as a social commandment because it is primarily a commandment written in the individual conscience. It was there first. This is not to say that mankind, or any man, began and begins by being honest, but that as conscience develops honesty is more and more clearly seen to be an integral part of the moral life. As man develops in spirit, and finds the will of God in himself, he knows that honesty and other virtues, which are good in the social life, are the virtues according to which that social life must grow. It cannot grow as it ought without their development. It has to reach out to the will of God. The kingdoms of this world have to become the kingdoms of God and His Christ. They exist to become that. That is to say, they exist for more than the convenience of their members, for more than their comfort and happiness. Their ultimate purpose is to establish the divine order in the world. The business of the Church is to show them the way or the ways, one of which is clearly opened by the League of Nations, not because it is seen that it may lead to universal peace, but because it is based upon the law of righteousness.

He only is advancing in life, whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. —J. Ruskin.

We are all sculptors and painters, and our material is our own flesh and blood and bones. Any noble deed begins at once to refine a man's features, any meanness or sensuality to imbrute them. —Thoreau.

A Unitarian Church.

Do you know the precious value of a Unitarian Church? You may not have thought how much it means. It stands for a practical view of Religion which is sure to be a great help to you in the real life of every day. It declares that Religion is of practical use in all the affairs of human life; that it is summed up in one word: Righteousness,—doing right to man and God. Righteousness includes justice, truth, mercy, pity, worship, love, doing right in all things, in business, in social relationships, in politics, in duty and industry, in affairs of local national, and international government. Every advancement in human freedom and progress is a further realisation of justice, of the doing of right, and is therefore an advance in the practice of real religion. The paying of fair wages; the securing of larger opportunity for others, of equal means of education and training for a true and effective life,—are all part of the practice of Religion. The Unitarian Church therefore teaches that Religion so understood, is the most important and the most practical concern in human life, and that the neglect of it is the cause of all the social evils under which humanity suffers.

The value of a real Unitarian Church in having such a practical conception of Religion is enhanced by the reasonable doctrines it declares concerning God, Man, Duty, and Destiny. It gives to humanity a richer faith in God; a deeper faith in Man; a finer love of Truth; a grander view of Salvation. It delivers the mind from Fear, from Superstition. It builds upon character, upon goodwill, order, righteousness, —Unity. It asks men to be free in their thought, to be loyal to the right, to be exemplars of the truth, to be the agents of God in the propagation of righteousness.

Such a Church when true to its ideals and principles in the conduct of its members towards each other is a continual inspiration to its people. When it is not so, it is owing not to any defect in its message, but to the neglect of its members. When it is the joy of its people to do right to each other in sympathy, goodwill, mutual help, loving fellowship, then it is a tremendous power for good, a splendid generating agent for uplift, and a centre of fine influence in the community in which it is placed. It is the kingdom of God realised amongst its people—a society ruled and regulated by the blessed power of divine righteousness.

Such a Church,—apart from the home and family circle,—is the most precious institution on the face of the earth. It is worthy of all the service which can be given to it. No devotion to its cause can be too great. The father who takes his children with him to join in its public worship is equipping them with the best moral and spiritual preparation for the duties and responsibilities of the life that opens out before them. The mother weighed down with family cares can find comfort and cheer in its fellowship. Souls suffering adversity, or mourning in sorrow, can receive in its communion of sympathy the consolation of spirit they so much need. Devotion to such a Church strengthens its power to be all this and much more. Neglect of it enfeebles and weakens its influence, and makes it more ineffective.

Friend!—are you doing what you can to make your Unitarian Church effective for its great purpose? It depends on you. You may not think it, but it does. The minister cannot do your duty. The Church Committee cannot do everything. Both Minister and Church Committee are less effective if they have not your support. If you are slack, others are influenced by your example. It is your business, and it cannot be a success if you neglect it. But if you throw your loyalty and devotion into it you will be the happier, and you will be making many others happier. It is service well worth doing thoroughly, and your efforts will go far to make your Church the blessed power it can be.

Literature.

"The Christian Way of Life...as ilustrated in the History of Religion in New England,"—by William Wallace Fenn, D.D., Bussey Professor of Theology, Harvard University, Cambridge, U.S.A. The Lindsey Press, 5, Essex Street, Strand, London, W.C.2. Price 1s. Net.

This is the Essex Hall Lecture, 1924. Dr. Fenn traces the development of religious thought in America from the rigid puritanic Calvinism of the time of the Pilgrim Fathers down to Jonathan Edwards and the advent of the Unitarian movement. It is an interesting story well told. The conclusion is that the Christian Way of Life consists in love to God and love to man,—" humble devotion to God " and " sympathetic service of man." Those who feel that love to God is expressed in social service, that righteousness in action is religion, will find much in this lecture to provoke thought. It makes a book of 60 pages, and is printed in bold type on good paper, which added to Dr. Fenn's clearness of expression, makes it very readable.

Rev. Henry Dawtrey, of Wood Green Unitarian Church, and Mr. Bredall, of Croydon, have been visiting the new Unitarian Movement at Prague, under Dr. Chapek,—on the way to the International Esperanto Congress at Vienna.

For the Children. By Rev. H. FISHER SHORT.

SWEET GRAPES.

"Garn! Who wants to go to the silly old seaside? What yer swankin' about? Goin' in a train's nuthin'; ridin' on a donkey's nuthin'; an' playin' wi' sand's only a kid's game!"

That sounds as though a boy—a girl would be unlikely to use such choice language—was not exactly pleased with another boy. And you should just have seen those two boys.

One, all excitement, had been enthusing about a lovely holiday he was going to have at Blackpool, but, under the withering scorn of the other, he was now thoroughly crushed.

Yet, if you had thought that Teddie Taylor was suffering from a bad attack of "sour grapes," you would have been mistaken.

Of course, he was envious.

He had never seen the sea, and all he knew about sand castles, and shrimping and paddling, and all the other joys of the seaside was what he heard from more fortunate playmates. And here was Billie Best rubbing it in again.

Small wonder that he blazed at what he felt was cruel injustice.

And though, he strode stiffly away with a sort of don't care a pin sort of look, it was all put on.

Really, he was almost choking with angry grief and, having turned the corner, he crept away to a cart shed where he could let himself go. That, at least, was his idea for he wouldn't have let himself be seen for worlds.

But it so happened that old Jim Joyce, one of the carters, was resting on one of the carts after finishing a repair job.

As he sat day-dreaming, Jim thought he heard murmers of complaint, and next was certain that he heard something like a sob.

"Queer!" he said to himself, and, standing up, he caught sight of a boy wiping his eye's with the back of his hand. "That kid's in trouble," he thought; "I wonder what's up."

"It isn't fair," grumbled Teddy; "Why can't I go to the seaside? I've as much right to go as Billie Best."

With this, Teddie walked out of the shed, kicking savagely at an old tin can he found in his path.

Jim Joyce saw exactly how matters were and sat down to have a good "think;" for his heart was sore for the sad little rebel of whom he was rather fond because of his happy-go-lucky nature.

Too poor to afford a seaside holiday himself, Jim was grown-up enough not to cry for the moon; also, he was sufficiently grown-up to enjoy doing a good turn. And, soon, his eyes twinkled with a smile, and he chuckled at the prospect of making that kid happy!

That evening, Tedlie's mother heard a knock, and was surprised to find a pleasant young lady at the door.

"Good evening, Mrs. Taylor," was the cheery greeting; "I am Miss Weston, of the Children's Seaside Holiday Fund."

"Yes," said Mrs. Taylor, a little puzzled. "We hear that your little son Teddie, would like to go to Blackpool." "He would, Miss," Mrs. Taylor smiled, rather sadly, "he has talked quite a lot about it to-day; but, you see, my husband is out of work and we can't—" "I'm very sorry about that," interrupted Miss Weston; "but Teddie shall go all the same."

And he did.

The following Saturday, the merriest, maddest crowd of youngsters you could wish to see were waved off at the station by a crowd of proud and grateful parents.

No one was more radiantly happy than Teddie Taylor, unless it was Jim Joyce who stood, with shining eyes, on the edge of the cheering crowd.

The Unitarian Women's League. By Miss E. JOHNSTONE.

Our Central Committee have decided to adopt a "League Hymn" as was suggested at the Whitweek Conference. The one adopted by Manchester District some years ago, has met with the universal approval of the members—so arrangments are being made to print "Father, O hear us, seeking now to praise Thee" written by the Rev. Douglas Walmsley, M.A., with the tune "Integer Vitae" in the old notation and Tonic Solfa. These sheets will be on sale to the branches. In this way we may become less dependent on the services of an accompanist at our smaller meetings.

LONDON DISTRICT QUARTERLY MEETING.

The summer meeting was held at Finchley, on July 5th. Miss Catherine T. Herford conducted the short service, and gave a well thought out address, taking as her text "And Peter stood by the fire and warmed himself," in which she laid emphasis upon the desirability of our keeping ourselves in touch with those special efforts which occur in the denomination in order that our enthusiasm should be roused and our zeal be renewed. This meeting was of special interest,

largely on account of the presence of Miss Mary Gill, of the Women's Alliance, who told something about the work of the Friendly Links oversea, and of Miss Ruth Nettlefold, from Birmingham, who gave an intensely interesting address upon her impressions of the Copec conference.

Twelve brnches were represented, seventy-five members and friends partaking of a bountiful tea in the schoolroom. Mrs. Travers Herford, presided during the evening, and Mrs. Blake Odgers submitted the Treasurer's statement.

Reported by Mrs. Fyson, Hon. Sec.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

At the meeting of the Committee of the N.U.T.A., on July 22nd, it was resolved that:

"We, the members of the Committee of the National Unitarian Temperance Association, desire to express our deep sympathy with Mrs. Buser, and her son and daughter on the death of our late friend and colleague, Mr. E. Buser, and to place on record our heartfelt appreciation of his long and devoted services on the committee, and as Treasurer of the Association, and to the Temperance cause generally."

With regret we have to record that Mrs. Buser died on August 14th.

THE CLUB PROBLEM.

The Temperance Council of the Christian Churches of England and Wales, has published a useful pamphlet on this subject. The following particulars are culled therefrom:—

In 1875 Sir Stafford Northcote, Chancellor of the Exchequer said, "Along with many BONA FIDE clubs which have been recently established, to the great advantage of the working classes, there have also sprung up some which are only public-houses under the name of clubs." In 1903 there were 6,371 registered clubs; in 1915 there were 8,902; in 1923, 11,123. "There is more than one town in the North of England where the club membership equals half the adult male population. There is a town in another part of the country with only two clubs, where the membership of one of them is over 1,000, while the total population of the town is less than 10,000." "Even if suspected of illegal practices, there can be no examination of the club premises by police officials except under the authority of a search warrant." A club that is registered can at once supply alcoholic beverages to members of the club and their guests. Members of the club can also purchase supplies for consumption off the premises.

In 1922, alcoholic liquor to the amount of £15,160,000 was purchased by clubs for sale to their members, which means a retail expenditure by club members of approximately twenty millions. From the balance sheets of 15 clubs the expenditure on alcoholic beverages averaged 92 per cent. of the total receipts. The membership of seven of these clubs shows the average expenditure on alcoholic beverages per member to have been £14 each. These figures indicate that a number of the clubs exist mainly for the supply of alcoholic beverages, and are supported entirely by their profit on drink. Groups of clubs in South Wales, Leeds, Huddersfield, Newcastle, Northamptonshire, and other centres have established their own breweries, which still more forcibly indicates their interest in the liquor trade. Some clubs are financed by brewers.

In a small country village in the south of England the vicar secured a Y.M.C.A. hut as a village institute. After that some men in the village approached a firm of brewers to help them to open a registered club. The vicar laid certain facts before the brewers, who declined to do anything, but afterwards changed their minds, the brewers put up a club building. Of registered clubs in the two adjoining villages the vicar said that they are proved to be "the curse of the district."

As the magistrates reduce the number of public-houses, registered clubs are opened in the premises from which licenses had been taken away, which is the exchange of public-houses over which police and magistrates have control, for unlicensed houses supplying probably more liquor, over which there is no control. In 1922, 50 public houses closed mostly on payment of compensation, re-opened as registered clubs. Sir George Cockburn, Chairman, Leeds Licensing Session, said, "Last year we were made to pay £3,500 compensation for a licence of a small and most undesirable beer-house. I am informed that negotiations are in progress to re-open those very premises as a club," and that has been done.

The political interest and power of the clubs is all on the side of the Drink Traffic. The Working Men's Club and Institute Union demands that Local Option shall disappear from the programme of a political party. The drink-selling club is reactionary in politics, materialistic in outlook, and aims at suffocating political idealism. Is it not the duty of churches to aim at reform of this club system? Do not these clubs counteract and nullify the work of all religious institutions? They cause dis-unity and disorder, and moral deterioration. At least they should be under regulation and control.

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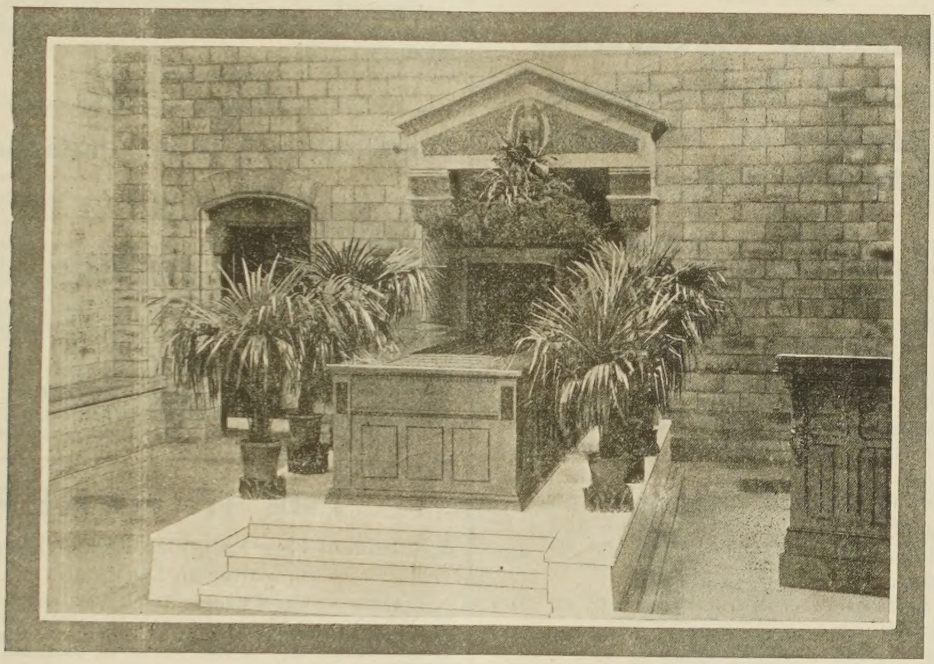

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